

Jaffna, is the language of eight or nine millions of people, separated from Jaffna only by a narrow channel." In this opinion of the eligibility of Jaffna, the principal gentlemen at Colombo, the Chief Justice Sir Alexander Johnstone particularly, who expressed himself at large on the subject, and the missionaries generally, were fully agreed. And in this eligible province, Tillipally and Batticotta are considered as decidedly the best missionary stations.

Having settled their determination, and obtained the permission of the Governor, the brethren judged it advisable, that Mr. Warren should go by land to Jaffna, without delay, for the purpose of making some preparatory arrangements there; and that the rest should take passage, with their effects, by water, as soon as the monsoon would permit. Accordingly Mr. Warren, left Colombo, on the first of July, and arrived at Jaffnapatam on the 11th. Mr. and Mrs. Poor, took their departure by water, on the 20th of September, and arrived at Jaffna on the 25th; and Mr. Richards and Meigs with their wives followed on the 24th of the same month, & arrived after experiencing some dangers, on the 1st of Oct.

In a joint letter, bearing date Jaffnapatam, Oct. 9, 1816, the Brethren say: "On leaving Colombo, such was the state of our families, and our mode of conveyance, we had many fears, that we should be subjected to some serious evils on our passage. But He, who had before protected us, dealt better with us than we feared. Our safe arrival at this place, and the favorable circumstances that surround us, lay us under additional obligations to serve our divine Master. We have visited the places, in which we hope to spend our lives, in opening the treasures of the Gospel to the heathen. Tillipally is situated about 10 miles north, and Batticotta 6 miles northwest of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the estimates that have been made, 12 or 15 hundred dollars would be necessary to make such repairs as a prosperous mission at these stations would require."

Both Tillipally and Batticotta are represented as being places of great amenity and salubrity. The glebes and buildings mentioned by the Brethren are the property of the government. The churches and mansion-houses were built by the Portuguese, in the 16th century; they are chiefly of coral stone; and the churches are so large, that, when repaired, two-thirds of each will be amply sufficient for the purposes of public worship, and the remainder will afford good accommodations for schools. Of the fruit trees about fifty on each glebe are palmyras; of which tree the timber is much used in building; the leaves serve to cover the roofs of their houses, and form the glass, so generally used in the east, instead of paper; and the fruit constitutes the principal food of the natives for more than one half of the year. Thirty or forty good palmyras, it is said, will, for that season, support a family of natives.

The Brethren have been officially given to understand, that these glebes and buildings cannot be permanently secured to the Mission, until the pleasure of the British government at home shall be known; yet they have thought themselves warranted in entering upon the premises, and making such repairs as may be made with little expense, and as will render the buildings fit for temporary use; leaving the question of more thorough repairs to be determined hereafter. At Tillipally, the repairs were in such forwardness, that Messrs. Warren and Poor took up their residence there, about the middle of October. But at Batticotta, the requisite repairs could not be made before the rainy season came on; and Messrs. Richards and Meigs, at the latest date, 20th of Jan. 1817, remained at Jaffnapatam. There they were employed in studying the Tamil language, preaching occasionally in English, and getting forward, as the season would permit, the preparations for their residence at Batticotta.

Since fixing their residence at Tillipally, the Brethren Warren and Poor have regularly, on the Sabbath, preached by an interpreter there, and also at Mallagum, a place about two miles distant. Their congregations have varied from 30 to 80 persons. No females attend. They have every day, also, at the time of morning prayers, an exercise of religious instruction, at which a considerable number of persons are usually present. Early in December, they established a school for the instruction of native youth and children, both in English and Tamil, and another at Mallagum; and at their last dates, they were making preparations for establishing a third school at Millette, and a fourth at Panditrepo, places in their vicinity.

In the Province of Jaffna, there are some relics of the Roman Catholic religion, which was introduced two or three hundred years ago, by the Portuguese; some traces of religious knowledge afterwards communicated by the Dutch; and some decaying fruits of the labors of the missionaries, Christian David, Mr. Palm, and others: yet the great mass of the people are pagans. In the other provinces of Ceylon, the paganism is of the Buddhist form, the same which prevails in the Burman empire; but in Jaffna, it is Hindoo, the same with that which prevails on the neighboring peninsula of India. In this district, however, the people generally, and even the Brahmins, are less devotedly attached to their idolatrous rites, have feebler prejudices against Christianity, and are more easily accessible by missionaries, than in almost any other part of the pagan world. They are particularly fond of having their children instructed; and our missionaries represent, that there will be no difficulty in establishing schools among them, to the utmost extent of the means, which shall be afforded for the purpose; & that something

towards supporting the schools may even be expected from the people themselves.

They also represent, that there is urgent want of Bibles and school books. There is a good translation of the Scriptures into the Tamil, the language of the province, made by the Danish missionaries, in the last century; but copies of the Tamil Bible are extremely scarce. A considerable number of the people can speak, and some of them can read, English; and many of them are particularly desirous of having their sons taught the English language; but the English Bible is also scarcely to be found, and the country, in a word, is almost entirely destitute of books. Our missionaries had applied to the Colombo Auxiliary Bible Society for some Tamil Testaments for their schools; and were in expectation of receiving a few; but they saw no prospect of a supply of books from any quarter until they could be printed in Jaffna; and there is no printing press in the district. They therefore express an earnest desire to be furnished, as soon as possible, with a printing establishment, and with hands and means for putting it into vigorous operation. Whether it will be best to order to Jaffna the press already sent out, and intended for Bombay, or to send out another directly from this country for Jaffna, your committee have not determined; but it will doubtless be the pleasure of this Board that the desire of the missionaries should be accomplished, and their means of usefulness enlarged with the least unnecessary delay. And it is to be hoped, that the friends of the Bible in our country extensively will display a liberality towards the object here presented, in some proportion to its evident and urgent claims.

It is not in the district of Jaffna only, that Bibles and other books might be advantageously distributed. The island of Ceylon at large is in a state of peculiar preparation for the means of Christian instruction. It is blessed with a government of most benign influence, which lends countenance and aid to every benevolent design; and upon its population, extensively, a very considerable impression has been made by the operations of Missionary and Bible Societies. To this impression, the Chief Justice, Sir Alexander Johnstone, a most distinguished and enlightened friend of mankind and of missions, in a communication which he has done us the honor to make to this Board, expressly attributes the very interesting fact, that a plan, which he has had long at heart for the abolition of slavery in the Island, has lately been adopted with wonderful consent. As so important an effect has been produced by means, in which this Board and this Christian community have had a share, the benevolent Chief Justice entertains the hope, that from us in this country aid will also be received, towards the improvement of the large numbers of children, who, in consequence of the abolition, will be placed in circumstances peculiarly interesting to public charity.

Nor should it be overlooked, in this general survey, that the language of the Province, in which our missionaries are stationed, is also the language of 8 or 9 millions of people on the neighboring peninsula; & that the intercourse is such that from Jaffna, Bibles and other books might with ease be extensively distributed in India.

Hitherto our Ceylon mission has been marked with signal favor: and its present prospects are most rich in promise. The field is white already to the harvest, and most active exertions, with humble dependence on the Lord of the harvest, are evidently & urgently demanded. The feelings and views of the missionaries appear to be such, as every friend to the cause would wish them to cherish. [To be continued.]

SYNOD OF PHILADELPHIA.

From the Religious Remembrancer.

Report of the Synod of Philadelphia on the State of Religion within their bounds. Harrisburg, October, 1817.

From the free conversation on the state of religion, it appeared, that the condition of the Church is not more unprosperous than formerly; on the contrary, a number of occurrences indicate that "God is in the midst of her, and will help her and that right early."

In general, there appears to be a punctual and serious attention to the public ordinances of religion. Congregations in many places are growing in numbers and respectability. Additions to the Church by the baptism of adults, and by admission to the communion, have been more numerous than usual. And greater numbers are actively engaged in disseminating the word of life, & endeavoring to promote its salutary influence upon the rising generation. Much good appears to have been done by the Sunday Schools, which have been generally established in our cities, towns and villages. A great number of children, who formerly were sinking in the mire of ignorance and pollution, are now taught to read the Scriptures, and to venerate the principles and practice of religion; and some of them have even afforded comfortable evidences of true piety.

Bible Societies have increased in number; and more effectual measures have been adopted, especially by females, to supply those who are destitute with the word of life and with religious tracts. To distribute the Holy Scriptures and promote their influence, there seems to be a happy concurrence of almost all religious sects. From these combined efforts we observe not only that the needy are now generally furnished with the word of God, and the careless and profligate have in many instances been awakened to regard its precious contents; but also that great harmony seems to have been produced among different sects of professing Christians, as they are more frequently brought together for a cordial co-operation in promoting the advancement of their common Christianity.

In connection with Bible Societies, we

rejoice to observe efforts to raise missionary funds, and to send forth the heralds of the cross to preach the gospel to the heathen, and frontier settlements, appear to be daily increasing.

But while the Synod rejoice and congratulate the friends of religion on these hopeful appearances; they must confess, that in walking around the walls of Zion, they have discovered a number of things to deplore. In almost every part of our bounds, intemperance, profaneness and Sabbath-breaking prevail. It does not appear that these immoral practices are more prevalent than formerly, or that the children of the kingdom have any reason to be discouraged; on the contrary, we have heard that associations to enforce the observance of the Sabbath, and prevent the intemperate use of spirituous liquors have, in some instances, produced happy results. We lament, however, that such abominations too generally exist; that the sources of individual and family enjoyments are polluted by them; and that the ordinances of religion, with regard to multitudes, are rendered ineffectual.

The Synod were much concerned to hear that in almost every part of our bounds there is too much reason to apprehend, that the duty of family prayer is neglected by many professing Christians who are the heads of families. In some parts it has been stated, that even elders of the church habitually neglect to ask a blessing on the provision of their tables. How can we expect that the olive plants will rise and flourish, when the refreshing benedictions of heaven are not solicited by parental prayer. Upon the whole, the Synod apprehend that the state of religion within the bounds is such as ought to encourage their exertions, and authorize them to rejoice with trembling.

SYNOD OF PITTSBURGH.

Narrative of the State of Religion within the bounds of the Synod of Pittsburgh—Oct. 10, 1817.

The committee appointed to condense the Reports of the Presbyteries on the state of religion, reported—

That it appears from the several reports, that although vice and immorality in many places prevail, and that many are careless and unconcerned in the things that belong to their eternal peace: yet there is reason to be grateful to the God of all grace, that he has not been provoked to take his Holy Spirit from the churches under their care; but is convincing and converting sinners, and building up believers in their most holy faith.

In the Presbytery of Hartford, there is an increased attention to religion, and very evident tokens of the presence of God comforting and building up believers, and awakening the careless, in some of their congregations.

In the Presbytery of Erie, there is a general, and in a few of their churches, an increased attention to the preaching of the Gospel; and bible classes have been formed in some, and the concert of prayer is observed in most of their churches.

In the Presbytery of Redstone, the concert of prayer has been observed; there has been a general and decent attention to the ordinances of the Gospel. In the city of Pittsburgh, and elsewhere, there are a number of praying societies, and Bible classes have been formed in several of their congregations, and are well attended.

In the Presbytery of Grand River, the state of morals and society is gradually improving; their congregations manifest an increasing desire for the preaching of the Gospel. Some new societies have been formed, and the number of laborers in the vineyard increased; and considerable attention is paid to the education of pious young men, for the gospel ministry. Female charitable societies, auxiliary education and Bible Societies, and male and female praying societies, are multiplied; and in several places God has graciously poured out his Spirit, and numbers have been born into his kingdom. In other places individuals are inquiring, with anxious solicitude, what they shall do to be saved. The prospects are such, as ought to animate, rather than discourage—such as ought to fill their hearts with gratitude and praise to God, and inspire an animating hope, that God, in covenant faithfulness, will ere long, make the wilderness blossom as the rose.

In the Presbytery of Ohio, there is an increasing attention to the means of grace. The monthly concert of prayer is well observed; Female Societies, auxiliary to the Western Missionary Society, have been formed in several of their congregations, who cheerfully engage to retrench their own personal expenses, that they may aid the cause of missions.

The number of praying societies is also increased; in four or five congregations, there are evidences of a work of the Spirit of God; the Spirit of grace and supplication has been poured out—many are awakened and anxiously enquiring what they shall do to be saved; some are rejoicing in hope, and exhibiting encouraging evidences that God has called them out of darkness into his marvellous light.

MEETINGS AT EXETER, N. H.

[The following account of the Meetings of the New-Hampshire General Association, Bible Society and Missionary Society in Exeter, in September last, is furnished for publication by the Rev. JOSEPH FRENCH, of Northampton, N. H.]

The General Association of New Hampshire met at Exeter on the 3d Tuesday of September last. Delegates were present from most of the Associations in this State, from the General Assembly of the Presbyterian Church, and from the General Associations of Massachusetts, Connecticut, and Vermont.

The Associational Sermon was delivered by the Rev. Mr. Chapin, of Mount Vernon. The good sense which this sermon discovered, the

strength and purity of the style, and the excellent spirit which it breathed, rendered the pure gospel truths and motives, which it exhibited, very impressive. At the close of the exercises, there was a contribution for the relief of indigent widows and orphans of deceased Ministers.

On Wednesday, narratives of the state of religion within the limits of the several Associations were given. They were extremely interesting, and must have caused the hearts of all present, who rejoice in the advancement of the Redeemer's kingdom, to leap for joy. God has evidently, in a wonderful manner, showered on many places the great blessings, for which his people have been longing, and for which the prayers of faith have been ascending like clouds of incense. Among other interesting narratives, those of revivals in Ackworth and Mount Vernon in this State, and Cabot and Danville in Vermont, will be remembered with great delight, and often revive the grateful emotions, encourage the prayers, and strengthen the faith of the friends of Zion. It is hoped, and it is this communication may have its influence, earnestly desired, that the ministers of these places, which have been visited with revivals, who have not already given public accounts of the works of grace in their societies, would soon favor the Christian community with particular statements in some religious periodical print. We have convincing evidence that particular accounts of revivals in some places have been among the favored means which God has blessed to revive his work in other places. From the narratives at Exeter, it appears that the precious fruits of the revivals are such as evince that the work is the Lord's, and will not come to naught. Old things have passed away, and all things are become new. Political disputes have been wholly laid aside, members of families and neighbors have confessed their faults, and mutually forgiven one another. The good order and happiness of society have been promoted. The purifying nature of christian hope has appeared in reformation of conduct; and the reality of faith in Christ has been made manifest by deeds of benevolence. The whole business of the General Association was conducted in a manner directly calculated to answer its professed objects, viz. "To promote brotherly intercourse and harmony, and mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of their particular churches, and the general state of the christian church in this country, and throughout the Christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." While these objects are pursued with such a spirit of candour and christian affection as marked the proceedings at Exeter, the General Association cannot fail to be very useful. If ministers find the meetings of their particular Associations pleasant and improving, they find those of the General Association much more so. It does not seem possible that any minister or disciple of Christ can be present at such a season without having his christian feelings improved, and his desires increased to live more than ever before to the glory of God, and for the good of his fellow men.

After the meeting of the Association was dissolved, the anniversary of the New-Hampshire Bible Society commenced. This important institution is well known to the christian public. It is now auxiliary to the American Bible Society. It has been very useful and promises more extensive usefulness; and will, it is hoped, receive continually increasing patronage. The able report of Mr. Church was heard with great attention, and was a rich repast to souls who love the Bible, and desire that it may have free course and be glorified. Evening lectures were preached by ministers from a distance, to large and attentive audiences. About sunrise, Thursday morning, a season of special prayer was observed. At that early hour a large assembly listened with delight to an additional narrative of the work of grace in Vermont, which was not less interesting than the accounts on Wednesday; and then offered to God their morning incense of praise and prayer.

In the forenoon of Thursday, the New-Hampshire Missionary Society held their annual meeting. This, it is believed, is the oldest religious charitable institution in this State. Its funds are employed specially for the promotion of Domestic Missions; and it is hoped that its means for the advancement of an object of so great importance will be much increased. I had opportunity to hear only a small part of the Report of this Society by the Rev. Mr. Smith, of Hopkinton. It is spoken of as so interesting that some of its details drew tears from almost every eye. In the afternoon, the sermon before the Society was delivered by the Rev. Mr. Church. The discourse was happily calculated to promote in Christians that heavenly disposition, by which Jesus has told them to exhibit to the world convincing evidence that they are his disciples. It was well calculated to make Christians love one another, and walk together in the fellowship of the gospel, as well as to persuade them to unite with zeal in promoting the salvation of others. A collection was taken to aid the funds of the Society; and the Lord's Supper was administered. The door of communion was opened to all professing Christians present, and the disciples of Jesus of different denominations partook of the banquet, to which He so freely invites all, who love him in sincerity. Christians from many towns in the vicinity united in this solemn and joyful feast. The body pews of the large Meeting-house appeared to be filled with communicants. The delightful scene carried our thoughts back to the happy days of primitive Christianity, when the multitude of them who believed were of one heart and of one soul; and directed our thoughts forward to the long expected day, when the Watchmen of Zion shall see eye to eye; when there shall be one fold, and one Shepherd.—Exeter Watchman.

REVIVAL IN BRANDON, VT.

Narrative of a work of grace in the town of Brandon, VT. communicated by Rev. Mr. HARRARD, for the Hel. Intelligencer.

For several years previous to the late general revival of religion in this place, there had been a general attention to public worship, especially among the youth. Gambling, profane swearing, and such open vices, were rare, except among a few who were lost to all sense of decency and had but little influence. In the winter of 1812 and 1813, the prevailing epidemic proved mortal in many instances. A young man died suddenly who had been a professed atheist. This event was very alarming to many. In the spring following, an amiable young woman died of the prevailing fever, and gave some evidence of being prepared for death. Her farewell addresses to her fellow youth proved, in the hand of God, a means of serious awakening to a number, and one or two were hopefully converted. From that time the subject of religion was more freely covered upon among the youth; but nothing very special took place until Oct. 1815, when I delivered a sermon to the youth, which by their special request was printed. After this, an increasing attention to public worship was apparent. During the winter nothing special occurred as to the cause of religion. In the summer of 1814, I proposed to improve the time of our Sabbath evening conferences in discussing important questions in Divinity. We entered on the subject, and the youth took a very active part. This practice continued for some time, it is believed, to some good advantage. In the winter following, a young man of promising abilities was hopefully converted; and though his parents and family connections were mostly Baptists, he united with the Congregational Church. Soon after, another young man

was hopefully born again. And in the weeks about religion, received a hope of heaven. During the summer several persons of the town, without any knowledge of the feelings, were awakened and lay fully on the first Sabbath in January 1816. Some were added to the church. From the winter, there was evidence of increasing attention to religion. One in the summer several more, mostly families. Not far from the first of an unusual earnestness in prayer was among some of the members of the church to exert some considerable attention to the classes of people, and the apprehension of a short time a number of conferences were appointed and generally attended parts of the town, and many of the middle of Oct. several young persons were added to the church. The awakening was very extensive among all classes. The first Sabbath in Nov. three persons were added to the church. Our Friday Meetings, principally occupied in examining candidates, the presence and power of God was strikingly manifest. Some were in hope, while others were agonizing in the horrors of an awakened guilt. When singing was performed at the meetings, several were so affected that they could not sing. The scene was a scene of deep solemnity. No longer was felt, when Jesus was said to be in any house in the village for a conference in the meeting house. The rain, snow, and cold were no hindrance.

In the early part of the revival, the people to hold a concert for prayer, before sunrise; and this was frequently at my house nearly every morning of the Lord's day before the revival. The first Sabbath in January probably never before forgotten by the congregation. At an early hour the Lord's day was resorted to by a multitude; and the people were so crowded as hardly to find seats, such was the stillness that the falling of a pin might have been heard. On this day 29 persons were received into the church, 14 of whom were baptized. The glory of the Lord was almost as manifest in the sanctuary in this place as it was when the temple was dedicated in Jerusalem. This was a precious indeed. The Lord's Supper was administered during which time it seemed as if every heart mingled with the divine presence. There had been for some time no children at my house on any Sunday, and many from 8 to 12 years of age, were evidently rationally converted. One of our meetings the children were questioned to inform their parents when they felt, and ask them to receive them. Some of them did so; and a little girl, on her return home, said that she was afraid she should be a sinner, and begged he would pray for her. He perceived to find peace in believing. A very good abilities, about 25 years of age, had been almost a blasphemer, and was changed in heart, and has ever since been a true christian. He had been about 40 years of age, who had a few months before the awakening been, into another place, came into business; he had been seriously injured, but became more so by seeing the among his former neighbors—he went to go home—on the road his strength failed, and he turned into a house where he found him almost in despair; and he spoke the satisfaction to hear him say, "I am a christian, and I have been restored to my former state." On the 1st of March, 28 were added to the church. On the 1st of July, 9 were added. On the 1st of July, 94 members added to the church, 4 of whom were received by baptism; 4 of whom were persons who had been baptized, and had been restored to the church. 45 of those who have been converted have been baptized, and 45 of those who have been baptized have been restored to the church. Some of the most precious of religion in the town are subjects of revivalists. There are a number of converts who have not yet united with the church. The doctrines of total moral depravity and decrees, and the general corruption of the human mind, have been very generally received with them, have been very generally received. This great work is all of God, and we glory in it. The subjects of this revival, appear very well at this time, and many prevail among us.

Brandon, Vt. Nov. 4, 1817.

From the Evangelist. Privileges granted the Jews. A very remarkable imperial edict published at St. Petersburg, in 1814, in relation to the Jews converted to Christianity.

1. All Jews embracing the Christian religion, whether of the Greek or Latin rite, shall be considered as citizens of the Empire, and shall enjoy all the rights and privileges of such citizens. 2. In the Northern and Southern provinces, the Jews shall be settled in the same manner as the other subjects of the Empire, and shall be allowed to engage in any kind of commerce, and to acquire property. 3. This Society shall have the same rights and privileges as the other religious societies of the Empire. 4. At St. Petersburg a Branch of the Society of Jewish Christians was established, under the denomination of the Society of Jewish Christians (excepting the Society of Jewish Christians, who are not considered as citizens of the Empire). 5. This Board is settled in the town of Brandon, in the State of Vermont, and has been engaged in the education of the children of Jewish Christians, who are settled in the town of Brandon, in the State of Vermont. They expect to open a school in the fall of 1817, and to receive a number of scholars. Their school is a very good one, and they are very much engaged in the education of the children of Jewish Christians.

Manufactory Donations.—The Manufactory of New York, in the town of New York, has been engaged in the education of the children of Jewish Christians, who are settled in the town of Brandon, in the State of Vermont. They expect to open a school in the fall of 1817, and to receive a number of scholars. Their school is a very good one, and they are very much engaged in the education of the children of Jewish Christians.

POETRY.

From the Star of Freedom.

RELIGION.

Religion smooths the troubled stream—
She sheds a mild resplendent beam,
Which lulls to stillness every care,
And blunts the arrows of despair.

Misfortune scarce can raise a sigh,
Whilst her best influence hovers nigh—
Nor poverty one tear beguile,
But she will change it to a smile.

Teach me, O Heaven, her paths to tread,
By her bright taper to be led,
To thy high domes, the blest abode
Of saints, of angels, and of God!

MISCELLANY.

AMERICAN MISSION AT BOMBAY

From the Panoplist, for Oct.

Extracts from the Journal of Messrs. and
Newell at Bombay.

[Continued from page 168.]

July 13, 1816. To-day committed to the
care of Capt. Austin, of the ship Fawn, for
America, our Journal up to this date; let-
ters to Dr. Worcester and Mr. Everts, and
a large number of private letters; also a
small trunk of books to Dr. W. consisting
principally of copies of Tamil and Arabic
Bibles, the Mahatma Testament, parts of
the Scriptures in Hindoostanee, Arabic and
Persian Grammars, Persian and English
Dictionary, &c.

Capt. Austin has been extremely kind to
us. He was particularly desirous by the
Hon. Mr. Gray to shew us any favor he
might be in a situation to do for us. And
we would gratefully notice, that Capt. A.
has generously presented to us, (partly on
his own account, and partly on Mr. Gray's
account,) a number of articles, in the way
of stores, which were very acceptable to us.

15th. Capt. A. sailed for America by way
of Trincomalee, Madras, &c.

Some days ago we engaged another na-
tive school-master to open another (a third)
charity school, as soon as he could procure
a suitable place. To-day he informed us,
that he commenced the school on the 12th,
and that he has already collected more than
30 boys. He is to receive 10 rupees a
month, and is to pay the rent of the school-
room himself.

29th. *Nagpunchmee* is the name, by
which the Hindoos call this day. It is so
called from *Nag*, signifying a serpent, and
punchmee, signifying worship, and be-
cause, on this day, the Hindoos perform
their annual worship of the serpent. Three
reasons are assigned for this worship. 1st.
Because a serpent is the bed, on which
their god Vishnu is said to repose in the sea
of milk. 2d. Because they suppose, that a
serpent supports the world upon his head.
But 3d, and principally, because Krishna,
the eighth incarnation of Vishnu, in one of
his adventures against the demons, fell into
the mouth of a monstrous serpent, and was
apparently in the utmost danger of being
destroyed. This threw his mother into the
greatest alarm and distress, and having in-
terceded for the life of her son, she vowed
to the serpent, that if it would spare him,
every body should worship the serpent one
day in every year. Therefore, the Hindoos
very scrupulously observe this anniversary
in the belief, that great evil will befall them,
should they disregard it.

On this day they pretend, that the ser-
pent makes his appearance. The place of
his fancied appearance is a rocky spot; and
around a crevice in a large rock is built an
arch about twice the size of a large oven.—
Here the people are coming and going from
morning to night, and the latter part of
the day the crowd from a great distance
around is immense; so great indeed, that
many of the people, who come with their
various offerings of milk, butter, parched
rice, flowers, &c. for the serpent, cannot
force their way to the spot, but approach
as near as is practicable, and throw their
offerings as far forward as they can. Many
persons, who have live serpents to exhib-
it, gather around on the occasion, and find
it a very profitable season; for the people
offer also to those live serpents, money,
milk and rice. Many of the persons,
who exhibit these serpents, are females;
they handle them with as little hesita-
tion as they would a necklace; and they
are almost constantly bawling, "Nag poo-
jah," that is, worship the serpent. This is
their manner of inviting the people to come
and pay their homage to the snakes which
they have to exhibit. At this ceremony
the females are far more abundant in their
offerings than the men.

While a part of the multitude are en-
gaged in their offerings, others are employed
in a great variety of diversions either for
amusement or for gain. The whole scene
is a most moving spectacle of degradation
and guilt. The occasion afforded us an
opportunity of addressing many of the de-
luded people, on the unreasonableness,
guilt, and awful consequences of such
kinds of worship.

At Poona, on the two days next suc-
ceeding the anniversary, the Peshwa, or
Governor, makes large presents to the
Brahmins, and provides them liberal enter-
tainments. On this occasion, all who offer
themselves for examination as to their
knowledge of the shaster, and their skill in
the various employments in which they may
be engaged, receive a reward proportiona-
ble to their proficiency. Some receive five
rupees, and others five hundred, and what
the Peshwa expends in this way on a
single occasion, is said to amount to sev-
eral hundred thousand rupees.

Aug. 4, Lord's day. [Mr. H.] went to
the native burying ground at about 9 o'-
clock, A. M. Before my arrival, three
bodies had been brought for burial, and
four for burning. The police seapoy, who
keeps a register of all the dead that are
brought here, told me, that yesterday the
number was nine, and the day before seven-

teen. The occasion afforded a favorable
opportunity, for addressing in all, about 50
heathens. Here I saw, as I have often seen
before, a number of poor persons, scraping
among the ashes and sand in search of
money which might be accidentally drop-
ped by the people during the ceremony of
burning, or which might be deposited with
the dead body on the funeral pile. Some
of these poor persons were females, who
were digging with a skull bone which serv-
ed them in place of a hoe. A multitude of
human bones are scattered over the ground,
for they bury without coffins: and they
have for so long a time been burying in
such great numbers in this one spot, that it
is now perhaps impossible to dig a grave
any where within the limits of the burying
ground, without throwing up a great num-
ber of bones.

5th. Received a letter from our brethren
at Ceylon, dated 9th of July. This letter
states that in answer to the petition of the
brethren for leave to establish their mission
in the district of Jaffna, to establish schools
and a printing press, to distribute the Scrip-
tures and other religious books, &c. Govern-
ment granted them all they requested. Til-
liphally and Batticotta are the two towns
which the brethren have fixed on as their
stations. The government seem decidedly
favorable to our dear brethren. Thus we
have new occasion to record the goodness
of the Lord, to give praise unto his name,
and to trust in him for all things.

Another Baptist missionary, Mr. Griffiths,
and his wife, have just arrived from Eng-
land at Colombo to join Mr. Chater.

7th. To-day is performed on this side of
India, a famous religious ceremony, called
the *Narrat poojah*. *Narrat* signifies a co-
coa-nut, and *Poojah* signifies religious wor-
ship. Hence it is often called *cocoa-nut day*.

This religious ceremony consists chiefly
in making offerings to the sea; or rather
to the imaginary deity, whose peculiar prov-
ince it is to control the watery elements.
The offerings consist of cocoa-nuts, flow-
ers, leaves, coins of copper, silver and gold,
and sometimes, it is said, they offer pearls
and diamonds. They wade some distance
into the water, cast away their offerings,
mutter their prayers, and bow in adoration
to the god of the sea.

An origin, as ridiculous as it is fabulous,
has been assigned to this annual ceremony.
But as it is performed at a time, when it is
supposed that the severity of the monsoon
is past, and when the native boats, after be-
ing closely blockaded for more than two
months, may again safely venture out to
sea, it is most probable that this ceremony
is performed as a kind of thank-offering to
the sea for again becoming propitious; and
also to the watery element generally, be-
cause that quantity of rain has been given,
on which depends the harvest of the year.

On this occasion, it is thought that
100,000 people assemble on the sea shore
near the fort of Bombay. Some of the Par-
sees and Musselmans join with the Hin-
doos in this idolatrous worship. Sports of
various kinds accompany the ceremony;
and the temporary toy-shops and refectory
stalls are so numerous, as to render a great
part of the scene more like a fair than any
thing else.

11th. Lord's day. One of us went to the
native burying ground. To-day 17 dead
bodies have been brought to this spot.—
Held religious conversation in the audience
of 30 or 40 heathens.

At another place several persons were
engaged in worshipping the cow. Wreaths
of flowers were put on the head of the cow,
and also the sacred paint and oil. Rice
and flowers were offered to the cow, and
the pitiable, yet rational, accountable, and
immortal beings bowed their faces to the
earth in adoration of the dumb beast. With
what peculiar finess may it be said of such,
"Every man is brutish in his knowledge."

The usual method of worshipping the
cow is by walking around her a certain
number of times, and repeating forms of
prayer appropriated to the service.

In another place, a Parsee was seen so-
liciting charity for the dogs. They have a
high religious veneration for this animal.
It is a part of their religion to provide for
them in times of scarcity, and persons are
often employed to go about the streets and
feed the dogs with bread, cakes and sweet-
meats.

16th. Finished the translation of John's
gospel. The four gospels are now trans-
lated. Yesterday we were presented with
several dozen small school books, for the
use of our English school society.

18th. Lord's day. Went to the native
burying ground at half past 9 o'clock, A. M.
Twenty-three bodies had been either burnt
or buried in the morning before that hour.
Fifteen bodies yesterday, and twenty-four
on Friday, were deposited here.

21. Observing a number of Jews in their
burying ground, I went to them. They
were engaged in repeating prayers at the
grave of a man, who died eleven months
since. The prayers were in Hebrew. A
white cloth was spread over the whole
length of the grave, incense was burning
at the head of it, and flowers were scattered
over it; and the children of Abraham, a
people accursed of the Lord, and yet be-
loved for their father's sake, were standing
with their faces set towards their Jerusa-
lem and bowing to their beloved deity, all
of them often repeating *amen*, while the
priest was indecently mumbling over what
none of them understood. I inquired the
cause of the ceremony. They replied that
to-day the friends of the deceased gave an
entertainment: for their custom required
them to give three entertainments on ac-
count of a departed relative: the first seven
days after his death, the second at the end
of four months, and the third in the eleventh
month. On these feast days the friends
repair to the grave to perform the cere-
mony which has been mentioned.

The burying ground of the Jews is of
considerable extent, and the graves in it
are very numerous. Most of them have

grave stones, and on many of them epitaphs
in Hebrew are inscribed.

26. This morning was introduced to our
acquaintance a Mr. W. an Englishman,
who has been a traveller in India, Persia, &c.
Mr. W. has resided several years in Per-
sia, and travelled through various parts of
the country. He observed, that the at-
tachment of the Persians to the Mahomed-
an religion was weakening, and that they
were receiving impressions and sentiments
very favorable to Christianity. He gave
an interesting account of a distinguished
Mussulman with whom he was intimately
acquainted, who had become a convert to
Christianity, and who has privately receiv-
ed baptism by a Roman Catholic priest,
though he disapproved of their superstiti-
ous ceremonies.

Mr. W. without hesitation said that mis-
sionaries might reside in Persia, provided
they did not distinctly avow their object;
but proceed quietly with the translation of
the Scriptures, and with religious conver-
sation in rather a private way.

27th. The Hindoos at present are en-
gaged in a great anniversary in honor of
their celebrated god Gausa, who is more
commonly called Gunputtee, and who is
supposed to be the same as the Janus of
the Romans. This god the Hindoos be-
lieve to be an incarnation of the Deity; but
he is not one of their ten great incarnations.
The Puranas say, that he was born after
the manner of men of Parvate, the wife of
Mahadev. But the popular belief of the
Hindoos is this. Parvate was one day
wishing to bathe, but she had no one to
guard the door. On this emergency she
had recourse to the odd expedient of scrap-
ing the scurf from her body, and out of that
she created Gunputtee, and set him to
guard the door. While he was discharg-
ing this duty, Mahadev came home and
demanded entrance. But the young cen-
nel courageously forbade him to advance.—
Upon this Mahadev flew upon Gunputtee
in a rage, and cut off his head. Par-
vate instantly fell into rage and grief for
the death of her son; and by reproofs, in-
treaties, and threats of destroying her life,
and involving Mahadev in guilt, she so
wrought upon the feelings of her murder-
ous husband, that he promised to restore
Gunputtee to life. But on searching for the
severed head it could not be found. He
therefore resolved to cut off the head of the
first living thing which he should meet, and
affix it to the body of Gunputtee. The
first thing he met was an elephant.—
The elephant's head, therefore, was taken
and united to Gunputtee's body, which is
the cause of his being uniformly represent-
ed with the head of an elephant, united to
a human body, which is furnished with four,
and sometimes with a greater number of
hands.

Various anecdotes are related of this
god, as well as of the other deities of the
Hindoos. The following is more worthy
of notice, since it is the foundation of a
Hindoo anniversary.

On a certain day all the gods and god-
desses went on a visit to mount Hali, the
residence of Mahadev. As they ascend-
ed the mountain, the road being rough
and narrow, and the crowd great, the ve-
hicles of the gods began to jostle together,
which caused Gunputtee with his great
belly to fall from his mouse, on which he
was riding in his accustomed style. The
moon saw him fall, and bursting into laugher
at the diverting spectacle, she sported
with the calamity of the unfortunate god.
At this Gunputtee was so enraged, that he
instantly blasted the moon with a resistless
curse, and decreed, that whosoever should
henceforth look at the moon should perish.

The company proceeded to Hali, but soon
found, that the moon, instead of blessing
them with her cheering light, had with-
drawn herself from their view. On inquiry
they found, that she had fallen under the
curse of Gunputtee, and was overwhelmed
with affliction. Upon this the whole com-
pany began to adore and intreat Gunputtee,
and continued the exercise until they could
venture to implore mercy from him for the
moon, and urge a removal of the curse. He
proved propitious; and so far removed the
curse as to allow all mankind to look at the
moon, with the exception of one day in ev-
ery year. On this forbidden day no one
can look at the moon but on pain of eternal
destruction. Yesterday was the prohibited
day for the present year. The Hindoos
scrupulously observe the day, and they
seem to believe, that should they transgress
in this matter, it would be their ruin.

For several days many persons have been
employed in making images of Gunputtee
from clay. These images are more or less
nicely executed and ornamented, and sold
at various prices from five pice (cents), to
eight or ten rupees. The images are car-
ried to the houses of the people; there
they are consecrated and worshipped; and
to-day the multitude have been employed
in carrying the images in procession with
music, and dancing, and shouting from
their houses to the tanks, (pools,) when,
with flowers and other offerings, they are
thrown into the water. This is an annual
ceremony.

Gunputtee is worshipped in a great va-
riety of ways by the Hindoos. They con-
sider him as the god of wisdom and pru-
dence, and they all invoke his name at the
commencement of all the business and all
the concerns of life. His images abound
in every part of India, and it is believed,
that this figure engrosses a greater share
of the Hindoo worship than any one of all
their other gods.

The present anniversary has afforded
very favorable opportunities for addressing
the heathen on the absurdity of making
gods of clay one day, worshipping them the
next, and drowning them the third. Alas!
what objects of commiseration are such
idolaters! O that the Lord Jesus would
arise and make himself known among this
ignorant people. In his power it is to save.

(To be continued)

CONVERSION OF DR. STOCK,
OF BRISTOL, ENGLAND.

From the Christian Herald.

We have lately received a letter from England
informing us that Dr. J. E. Stock, a physician
formerly well known in America, where he resided
seven years, had, in November last, sent in his
resignation as a manager in the Unitarian con-
nexion, and his renunciation of their tenets; having
become a convert from a full conviction that those
tenets are not conformable to the oracles of God,
after having studiously combated every argu-
ment on the subject, and after having critically stud-
ied the sacred writings in the original languages,
for the purpose of better ascertaining the mean-
ing of those passages which have a special bearing
on the subject.

It appears that the Rev. Mr. Vernon, a wor-
thy Baptist minister settled in the vicinity of Bris-
tol, was providentially the chief instrument in
exciting the attention of Dr. S. to a particular in-
quiry into the nature of his belief, and in leading
him to an earnest and prayerful searching of the
Scriptures of truth, which finally resulted in his
abandonment of his former opinions, and in his
embracing the Trinitarian faith.

The case of Dr. S. is, in our opinion, a very in-
teresting one. It has been the subject of much
conversation in England, and has awakened con-
siderable interest also in this country. Shortly
after he had made up his mind to leave the Unitari-
an communion, he wrote a letter on the subject to
his friend, the Rev. John Howe, a minister in
that connexion. This letter was not intended nor
expected by the writer to have a circulation be-
yond a very limited circle. As its scope had
been much misunderstood, or misrepresented, and
some detached passages had found their way in
various directions, (without, however, attaching
any blame to his friend, in whose possession it
was,) Dr. S. at the solicitation of some pious
and valuable friends, and with a view to do justice
to himself and to the truths which he had embraced,
ordered a few copies of his letter to be printed
for the use of those friends. One of them has
recently been transmitted to the Editor of the Chris-
tian Herald for publication. He cheerfully com-
plies with the desire of his worthy correspondent,
in the hope that it may tend to the edification
of those who build all their hopes of eternal life
upon the atonement and perfect work of an Al-
mighty Saviour, "God manifested in the flesh," and
may be useful, by the Divine blessing, in induc-
ing others to use the means pursued by the writer
of it, in order to come to a knowledge of the
truth, as revealed in "the holy scriptures, which
are able to make wise unto salvation, THROUGH
FAITH WHICH IS IN CHRIST JESUS."

The following is the letter above alluded to.

MY DEAR SIR,
Clifton, 6th Nov. 1816.

I scarcely know in what terms to begin this
letter, or how to communicate to you the object
of it. Yet I am anxious to be the first to convey
to you the intelligence; because I am unwilling
that it should reach you, unattended by those ex-
pressions of personal regard and respect by which
I could wish that it should be accompanied. It
will surprise you to be told, that has become with
me a matter of absolute duty to withdraw myself
from the efforts of the Lewin's Mead Society.

Yes! my dear Sir, such is the fact. In the
month of July last, my professional attendance
was required for the Rev. John Vernon, the Baptist
minister of Downend, who was then on a visit
to a friend in Bristol. I found him very ill; so
much so, that his other medical attendants and
myself have since judged it necessary that he
should suspend all his public labors. After at-
tending him here for two or three days, he re-
moved to Downend, where I have since continued to
see him about once a week. He felt it a duty to
endeavor to lead me to reconsider my religious
opinions; and at length, with much delicacy and
timidity, led to the subject. I felt fully confident
of their truth, and did not on my part shun the
investigation. For some weeks his efforts did not
produce the smallest effect; and it required all the
affectionate patience of his character to in-
duce me to look upon the arguments on his side
as even worth examining. This spirit of levity,
however, was at length subdued, and restrained
by the affectionate earnestness of his manner.
Now and then he produced a passage of scripture
which puzzled me exceedingly; but, as I was
always distrustful, I scarcely ever allowed any
weight to it, till after I had coolly expressed it
at home. I began, however, sometimes, to con-
sider, whether it was not possible that his obser-
vations might contain some truth; and of course
was led to examine them with more care and im-
partiality.

It is necessary here to state, that my letter to
Dr. Carpenter, though drawn up some little time
before, was despatched about this period. I ad-
vert to this circumstance, because it marks a cu-
rious, though, I fear, not an uncommon feature
in the human mind. I must however make the
avowal, that it was precisely about the interval
that occurred between the preparation and the
dispatch of the letter alluded to, and of that to
you, and the second to Dr. Estlin, that the
doubts above stated, now and then, at rare inter-
vals, would force themselves upon my mind.
Such however was my hostility to the sentiments
to which these doubts pointed, that I resisted every
suspicion of this kind. I treated it as a mere
delusion of the imagination; I felt ashamed even
to have yielded to such suggestions for a moment;
and when Mr. Bright pointed out to me a strong
passage in the address to Dr. Carpenter, as if he
thought that it might be softened a little, I per-
sisted in retaining it. In fact, I seemed to seek, in
the strength of the terms that I made use of, to deepen
my own convictions of my previous opinions.

The letters were sent, and the respective an-
swers received. Still my weekly visits to Mr.
Vernon, were continued; I still investigated the
subject with constantly increasing earnestness; yet
I was unaltered; and even when Mr. Bright
read the history of the proceedings to the con-
gregation, I felt no regret at my share in them,
but, on the contrary, rejoiced in anticipating the
future triumphs of Unitarianism.

Here, however, my triumph ceased. Almost
immediately afterwards, my doubts returned
with tenfold force. I read: I was perplexed.
Often, very often, I wished that I had not begun
the inquiry. I prayed for illumination; but I
found my mind daily becoming more and more
unsettled. I have now lying before me a sheet of
paper on which I wrote down some of the thoughts
of this period, while under their more immediate
pressure, as if to relieve my mind by thus divulg-
ing them; for they were disclosed to no human

* Mr. Vernon, was about the same time the
means of leading two daughters of a Scunian min-
ister in that neighborhood to an inquiry into the
foundation of their creed, which ended, in their
abandonment of it, as contradicting the word of
God, and in embracing, it is hoped, the truth as
it is in Jesus.

A more recent communication informs us of
the happy death of Mr. Vernon.

† To elucidate this paragraph, it may, perhaps,
be proper to state, that Dr. Estlin, the senior min-
ister of Lewin's Mead, having announced his in-
tention to resign that office, the congregation met
and voted an address of thanks to him for his
services. Some time afterwards, they met for the
purpose of electing a successor. Their choice
fell upon Dr. Carpenter, of Exeter, and an invita-
tion was accordingly sent him, which was accept-
ed, and his acceptance was officially announced in
another address to each of their ministers. The
writer of the above letter was requested to be
the organ of expressing the sentiments of the So-
ciety upon these several occasions; a request
with which he cheerfully complied.

ear. I copy from them this passage:
attainment of truth be not the result,
that the state of mind in which I have
some time past is not to be cured."

I think that it was about this time
that you, after the close of the summer,
remember that you observed to me, "I
for my mind was full of thoughts that
other like a troubled sea; and your
vivid recollection of the letters which
addition to this, I had been in the habit
the inquiry, night after night, to read
Such continued to be the state of my
during the latter end of Sept. and the
Oct. Towards the end of this latter
evidence for the doctrines which I had
so strenuously opposed, seemed to
increase. But it was not till the prop-
erly convicted name; and that my mind,
ingly and thankfully, accepted the
the Supreme Divinity of our Lord and
Jesus Christ, of atonement, or recon-
struction, his precious blood, and of the Divine
sonship of the Holy Spirit.

I do not, my dear Sir, say it by
mending my earnestness in the inquiry,
it in justice to the opinions that I have
that since this investigation began, I have
ly gone through the New-Testament and
Epistle to the Hebrews; (the Gospel I
have read through twice.) And that the
text which has been differently inter-
preted in this large portion of the New-
ment, but also all those referred to in the
versal volumes mentioned below, were
compared with the Original, with the
Version, with Mr. Belsham's edition, with
Calm Inquiry, and frequently with Dr.
ter's Unitarianism, &c. &c. and that the
and that the references to the Hebrew
Prophetic Scriptures, which occurred
New-Testament, or the other writings
to, were also examined in Dr. Vernon's
on the Scriptures. For I am not pos-
nor have I seen, one orthodox Commentary
on the Scriptures, (with, I think, one excep-
Dr. Campbell's Annotations on Mark, &c.
they were shewn me.) The Commentary
on that side, which I have used is that
are Mr. Wardlaw's two books, "Scriptures
for the Divinity of Jesus" (of which I have
moment not even a third part is extant).
Wardlaw's Critical Theology, &c. &c. on the
Version, (on which I will pause to state
they first settled my mind as to the value
of the introductory chapters of St. Mark,
St. Luke, &c. &c. on the Acts of the
Hull, six letters by Dr. Peckham to the
sham, and Notes &c. &c. from the
preached by Mr. (I believe now Dr.)
of Glasgow, upon the following texts,
LXXXV. 10. and Romans vii. 7. Yet
helps to the better understanding of the
Scriptures, though counteracted by the
above cited, by long association, by fa-
ferences to other Unitarian volumes, &c.
lection, and by the various arguments, &c.
which memory was constantly suggest-
ultimately led me to the conclusions above
ated. But I should grossly tell my tale
and should think myself guilty of a want
tude to the Father of Lights, from whom
down every good and perfect gift, if I
avow my conviction, that, to these means
teaching of his Holy Spirit has been super-
for I can, in his presence, affirm, that the
latter part of the inquiry more particu-
Scriptures of truth were never opened
without profound and fervent prayer for
nation; and almost always with refer-
Lord's promise in St. Luke, chap. xi. v.
Indeed, my dear Sir and friend, I was in
A change so awful, so unexpected, I may
in probable, which, four months ago, I
myself have a id was impossible, has de-
solutely impressed my mind.

That I must encounter much ridicule
sequence of this charge, I fully ex-
sure that I well deserve it for my per-
have burst out more loudly against Unitari-
ation in the views of another, than I could
ought I to omit to add, that my ex-
Mr. Vernon, while I was communicating
the conviction that I had received, and my
tation of being rigidly used for such a
served to me, that I was prepared to for-
trust that I shall be enabled to do so.

Upon reviewing this last sentence, my
I feel myself bound to say, that, in doing
hope not to be understood as anticipat-
thing of the sort from you, or from my
ble colleague. No! however you may be
delusion, I feel assured that you will
my motive.

My dear Sir, I have extended this let-
much greater length than I had any ex-
of doing when I began it. I began it
ing to my regard and my respect for you,
it be done in inconsistent with either, &c.
to conclude it with a most affectate
prayer—that you and yours, and all who
and dear to you, may receive every bless-
sing, and may be brought to the knowl-
edge of the truth, as revealed in the
I feel it to be my duty to conclude
and I shall stand ex-cused. And, Oh, how
is that wish enkindled, when I recollect
sorrow and solemnity of your manner in
your imprudence in preaching, &c.
I wish that endowments of such value
scratched to those views which I have
But I feel myself getting upon tender
is difficult to word such a wish without
arrogant, or impertinent, or presumptu-
yet nothing is further from my heart
of these feelings. Believe me to be, with
regard, Yours, my dear Sir, J. E. Stock.

P. S. I know not whether it may not
cessary minute to add, that during the
I have looked into Doddridge's Rise and
gress, and have read through Scott's
Truth, and the letters connected with
own's Cardiphonia, and Newton's Narra-
own life: but it is my wish to omit
life also to state, that once and once
entered another place of worship (Cath-
when Mr. Thorpe repeated a Thursday
lecture on the Trinity; but this pro-
conviction at the time, although the re-
of it has, perhaps, been useful to me.

* Discourses on the Principal Points
an Controversy, and Unitarianism
Vindication.

CORONER'S REPORT.

New-York, Nov. 24.—Yesterday
was called to view the body of a young
Christie street, the circumstances of whose
are as follows.—Two young men about
of age, of respectable parents, agreed to
dispute with their father, they took their
friends, and met on the vacant ground
Rutgers. After boxing about 10 minutes
unaccountable manner, without any ex-
of violence, one of the parties fell
No charge of unfairness was made by
The verdict of the jury was, that he
death by a blow or blows from his strug-

SUICIDE.—A scorpion, when he
inclosed, and no way left to escape, will
tail round, and among himself through
and it is remarkable, that this is the
in the creation, man expected, the case
to commit suicide.

Vol. II.

IOUS DEPART

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